LIFE & DEATH
OF
S. LUKE:
Delivered in
A SERMON
ON
S. *LUKES* DAY,
BEFORE
The Universsity at Great S. *Maries*
IN
CAMBRIDGE.

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THE LIFE & DEATH OF S. LUKE.

2 TIM. 4. 11.

Only Luke *is with me.*

IT is the great praiſe and perfection of the *Sun* (who is the prime and glory of all the *Celeſtial Bodies*) that by his conſtant and indefatigable motion, he does illuminate and refreſh the ſeveral corners of the in-

ferior Earth, with his glorious Rays and Beams of *Light*; and that he never, like the fickle and inconſtant *Moon*, puts on divers Faces. It is Recorded by the *Poets*, for the perpetual honor and everlaſting renown of *Theſeus*, That he unceſſantly attended *Hercules* in all his Travels. Nor may we forget that no misfortune nor diſaſter whatſoever, could unty the Gordian Knot of *Amity*, once knit between *Æneas* and his Faithful *Achates*. Not unlike, the *Holy Ghoſt* hath in honor to S. *Luke*, (whoſe *acts* and *deeds* this day is by the *Church* wiſely ſet apart to commemorate) The *Holy Ghoſt* (I ſay) hath in an honorable remembrance of his name, erected this *Sacred Monument*, even the Text, in which his *Chriſtian Valor*, his *Unparallel'd Conſtancy*,

Conſtancy, his *Mutual Correſpondency* with S. *Paul*, whoſe (σπουδαῖος) continual *Aſſociate* he was, are all ingraven in ſuch *Characters*, as that neither *Time* nor *Envy* will be ever able to obliterate; for Λουκᾶς ἐστι μόνος, *&c. Only* Luke *is with me.*

In the words we have *Damon* and *Pythias*, two *Pythagorean Lovers*. *Luke* and *Paul* both cemented together by *the Union of the Spirit*, by *the Bond of Peace*; or rather (if you pleaſe) the words are an intire Propoſition, whereof S. *Luke* is *The Subject*, S. *Paul* (who is underſtood in the Pronoun *Me*) *The Predicate*, *The Copula* that unites both, is *Conſtancy*, included in the phraſe, ἐστι μόνος, *Only* Luke *is with me.*

We ſhall begin with the ſubject S. *Luke*, as being moſt proper for this days ſolemnity.

And here the things moſt material, and worthy our obſervation, are two.

1. His Life.
2. His Death.

As for his Life, we cannot but in the Map of his *Hiſtory* ſet down

1. His Native Countrey.
2. Give ſome account of his ominous Name.
3. Take notice of his honorable Education.
4. Of his laudable Profeſsion.
5. Of his happy Converſion from Heatheniſm unto Chriſtianity, with the various occurrences in that his new Evangelical Life.

As to the firſt, *Iſidorus* confidently calculates the place of his *Nativity* to be *Syria* in *Aſia*, when he writes that (*Lucas Evangeliſta, Natione fuit Syrus*) Luke *the Evangeliſt was a* Syrian,

rian, *&c.* But he is altogether ſilent in what City or Town this *our Evangeliſt* did firſt breathe; whereas *Dorotheus* (quoted by *Theophylact*) reports him to be born at *Antioch*, (Λουκᾶς ὁ εὐαγγελιστὴς, Ἀντιοχεὺς μὲν τὸ γένος ὑπῆρχε, *&c.*) and to this Opinion *Theophylact* himſelf is pleaſed to ſubſcribe in theſe words, Λουκᾶς ὁ θεῖος, Ἀντιοχεὺς μὲν ἦν, *&c.* And to the ſame does S. *Jerome* give his Judgment. Nor does *Irenæus* deny it, when ſpeaking of S. *Luke*, he thus expreſſeth himſelf --*Ex* Antiochiâ *oriundus fuit medicus, &c.* By all which we may ſafely conclude, that Saint *Luke* was born at *Antioch*, a City very eminently famous for many things, but eſpecially for three: As

1. *Famous* for their Loyalty, conſtantly paying their tribute of *reſpect*, *reverence*, and *homage* (juſtly due by

by the *Laws of God, Nature,* and *Men*) unto their *Supream Governors,* always aſcribing unto their *Chief Magiſtrate,* (whether *Emperor* or *King,*) all his titles of *Honor,* which *Divine Providence* had conferred upon him; as *Johannes Antiochenus* acquaints us out of his *Hiſtory,* concerning *Auguſtus Cæſar,* who (ſays he) ἐχρημάτισεν ἑαυτὸν ὅτως, *&c.* at *Antioch* was thus ſtiled, *Cæſar, Octavian, Trophæal, Auguſtus,* the *Mighty Emperor, &c.* A preſident ſufficient (one would think) for ever to ſilence and convince thoſe *Sectariſts* who dare rebelliouſly deny unto our *Dread Soveraign,* thoſe honorable Titles which the *Virtues* and *Proweſs* of *His Noble Anceſtors* have merited in the *Field,* and the which *God* of *his ſpecial Grace* hath beſtowed upon *Him,* and affixed as ſo many radiant *Diamonds* on *His Royal Crown.*

2. *Fa-*

2. *Famous*, for that *Chriſts Coronation Day* on Earth, was firſt of all celebrated at *Antioch*, *Acts* 11. 26. the *Diſciples* were firſt called *Chriſtians* at *Antioch*; whereas before *Chriſts* Proſelytes were commonly known by the appellation of *Nazareans* and *Galileans* (οἱ πάλαι λεγόμενοι Ναζαραῖοι καὶ Γαλιλαῖοι, *&c.* as *Suidas*, and others, *&c.*) But afterwards, when the *Goſpel of Chriſt* began to ſpred very much, and daily thouſands were added to the *Church*, then, that *Believers* might the better be diſcriminated from *Jews* and *Infidels*, and that the *World* might plainly know, who, and what they were; they did at *Antioch* very ſolemnly, and in a kind of State, publickly aſſume unto themſelves the glorious name of *Chriſtians*; for ſo the word χρηματίσαι, *Acts* 11. 26 (which we

we tranſlate *Called*) is uſually taken in a State ſenſe, even as *Kings* at their Coronations do uſe (χρηματίσαι) in State to be called and proclaimed *Kings* by their *Champions* and *Heralds at Arms*, with all their Titles. Not unlike, at *Antioch Chriſt the King of Heaven and Earth*, was ſolemnly and magnificently proclaimed, *Supream Head and Governor of the Chriſtian Church*, by *Euodius*, then Bishop of that place.

3. *Famous*, in that *Antioch* was (as by *Hiſtory* does appear) the Second City (*Jeruſalem* being the Firſt) which received the happy Government of *Epiſcopacy*; the Conſtitution of which Government is ſo highly commended, and all due *obedience* thereunto ſo neceſſarily and ſtrongly urged by holy *Ignatius*, in

in almoſt all his *Epiſtles*, as that he does little leſs than Anathematiſe all thoſe, who by their *Schiſms* and *Factions*, plot to throw off the *Yoke* of that kind of *Primitive Government*, which certainly muſt be *Jure Divino*, if any thing, that hath an *Apoſtolical* and *Primitive Sanction* and *Practice* for its *Foundation*, can be ſo.

Hitherto we have travelled in our Diſcourſe to find out S. *Lukes* Native Countrey.

2. In the next place we are to take cogniſance of his Name, the which, if well conſidered, would afford (had we time) ſufficient matter for a large *Oration*, eſpecially if we call to remembrance that Names are

Either for *Indexes* to declare the Nature and Eſſential properties of things; as the three Names of *God*,

אדמה *Jehovah*, *Adonai*, and *Elohim*; and ſo *Adam* taken from *Adamah*, his Mother *Earth*.

Or elſe *other while* Names are impoſed to be as ſo many *Remembrancers* of eminent *Mercies* and *Deliverances* already obtained. Thus *Moſes*, ſo משה called from *Maſhah*, ſignifying his being drawn out of the Water by *Pharaohs* Daughter.

Or thirdly, Names do oft-times prognoſticate the future eminency and worth of the *perſon*, and that ſomething extraordinarily remarkable, is to be accomplished by him in the courſe of his life. Thus *Joſhuah* and *Jeſus*, the one foretelling that he should be the *Saviour* of the People of *Iſrael* from their Enemies; the other, that he should be the *Bleſſed Saviour* and *Redeemer* of the World. In like manner *Solomon* (from

(from שלום) *a Prince of Peace.* Both names, to wit, that of *Jesus*, and this of *Solomon* portending, that by the first, sinners should be redeemed and saved from the wrath of *God*, in and through the *Death* and *Passion*, the *Mediation* and *Merit* of the *Holy Jesu*; and by the latter, that the *Jews* should enjoy *Halcyon* days of peace and tranquillity under the Reign of King *Solomon.*

Now it is not very certain, for which of these *three Reasons* this our *Evangelist* was named *Luke*, though we find one of the *Fathers* to sit down satisfied with the last, he concluding, That *God* by his wise providence had ordered his name should be Λυκᾶς, thereby signifying that in process of time S. *Luke* should become an *Evangelist*; and so with the *Milk* of the *Gospel*, feed *Christs* tender

Babes, that they might grow thereby; for thus the word *Luke* ſignifies (γάλα) *Milk*, if any credit may be given unto the Authority of *Germanus*, Archbiſhop of *Conſtantinople*, who giving a Reaſon why the *Four Evangeliſts* were named *Matthew*, *Mark*, *Luke*, and *John*, he thus beſpeaks his Reader. Ματθαῖος ἐρμηνεύεται μέλι. Μάρκος οἶνος. Λουκᾶς ἢ γάλα. Ἰωάννης ἔλαιον.

In the third place follows his *Education*, which was honorable and ingenuous, not at all inferior to S. *Pauls*, who (Ἀναπεθραμμένος) was brought up at the Feet of *Gamaliel*; and we read that S. *Luke* whileſt he was in *Ludi Literario*, the place of improvement amongſt his ἐφαμίλλοις Competitors, beſet with *Examples*, as with ſo many *Objects* of *Emulation*, he did no way ſlacken his pace, but ever remembring the Poets execration

execration againſt *Drones*, *ſcil.*

Occupet extremum ſcabies, mihi turpe relinqui eſt,

He ſo husbanded his time, as that like *Saul*, among the people he ſoon ſurmounted his Fellows, and in a short while commenced *Maſter of the Arts and Sciences*, and became *Profeſſor* of the *Languages*, *Hebrew* only excepted; for in that Language he vvas either vvholly ignorant, or very much deficient, but ſuperlatively excellent in the *Greek*. Lucas *Evangeliſta Natione* Syrus, *Græco eloquio eruditus, quem plerique tradunt Proſelytum eſſe, & Hebræas literas ignorâſſe, &c.* ſaith *Iſidorus*. Further, as he vvas an exact *Linguiſt*, ſo he vvas alſo an acute *Philoſopher*, and might vvell be reckoned (vvere he novv ſurviving) chief among the *Virtuoſi*. We knovv that ſometimes a Man of a faith-

faithful tenacious memory, though of a very ordinary and shallow judgment, may arrive unto a great perfection in the *Tongues*, and yet be a meer *Ignoramus* in *Philoſophy*, which in truth, is the chiefeſt and moſt noble part of Learning; for it is *Philoſophy* that rectifies the *Judgment*, improves *Reaſon*, regulates the *Affections*, refines and ſublimates the *Intellectuals* of a *Man*, as *Hierodes* of old hath well obſerved. Φιλοσοφία ἐπ ζωῆς ἀνθρωπίνης κάθαρσις, καὶ πλειότης, &c. That S. *Luke* was ſo great a *Philoſopher* as the premiſes ſpeak him to be, we have two ſure Foundations to bottom our belief on: The firſt is the teſtimony of *Theophylact*, whoſe words are theſe. Δυκᾶς ὁ θεῖος Ἀντιοχεὺς μὲν ἦν, Ἰατρὸς δὲ καὶ ἔξω Σοφίαν πόλυς, &c. which we may English thus, That Divine *Luke*, the Phyſitian, was born at *Antioch*,

Antioch, and was eminent in Philoſophy; for who knows not that the *Philoſophers* at firſt were called σόφοι, and Philoſophy it ſelf was (as here by *Theophylact*) named σοφία, in which we ſee S. *Luke* had arrived unto a full maturity, for he was (σοφίαν πόλυς) ſtiled the *Great Philoſopher?* The other Argument to perſwade us into a belief of his great experience and knowledge in all kind of *literature*, eſpecially that of Philoſophy, is taken from his practice of *Medicks*, unto the right management of which Art, is neceſſarily required the higheſt attainment in Philoſophy

4. And this leads us unto the fourth conſideration, which was his laudable Profeſsion, to wit, *Phyſick*; an art ſo noble, ſo honorable and ingenuous, as that your preſent

preſent *Orator* being at a *nonplus*, pleads an inability to expreſs its juſt encomiums; and therefore of neceſſity muſt paſs it by with an *&c cætera*.

But yet that we might not *petere principia*, it is granted on all hands and backed with the *ipſe dixit* of the *holy Scripture*, that *Luke* was (pardon the expreſſion) one of the *Colledge of Phyſitians*, for *Coloſ.* 4. 14. Luke *the Phyſitian ſalutes you.* So that what before he had learned in the *Theory*, that he now makes good uſe of in the *practice*; and truly practice, is the end of moſt (if not of all) *Knowledge*. The theoretical part of *Learning* being lodged only in the Intellect, ſerves meerly for the information of the *Judgment*; whereas the practical hath an influence on the whole *life*, and appears in every individual

action,

action, and is *ſui Communicativa*, and ſo promotes and advances, not only the ſingle perſons own good; but alſo very generouſly the good of others. Therefore what the *Philoſopher* makes to be the end of *Ethicks*, S. *Luke* here makes the ſame of *Phyſicks*, Τὸ τέλος ἐστὶν οὗ γνῶσις, ἀλλὰ πρᾶξις: And the *Orator*, *Scientia virtutis non facit virum bonum, ſed actio ſecundùm virtutem.* The Reaſon is plain, becauſe *Omnis laus virtutis in actione conſiſtit.* It is not the *knowledge*, but the *practice of Virtue*, that ennobles a Man with the title of *Virtuous*; for as the *Philoſopher* notes, Οὐδ' ἔστιν ἀγαθὸς ὁ μὴ χαίρων ταῖς καλαῖς πράξεσιν, οὔτε δίκαιόν τινα τὶς ἂν εἴποι τὸν μὴ χαίροντα διοπραγεῖν. *None merits the Appellation of Good, but he who does Good*; and therefore S. *Luke* knowing as much, no ſooner hath he attained unto a maturity in the *Theory*, but (that he might lay forth his talent

to the beſt advantage) improves the ſame by his continual practice, eſpecially of *Phyſick*. And this might well be added further to compleat our panegyrick of him, That he was no ſowre, crabbed, cruel-hearted *Phyſitian*, who to make experiment, will ſometimes put a period to their *Patients* ſojourning here on Earth, and ſend them to Heaven ſooner than *Nature* intended: But he was cloathed with *meekneſs*, *love*, *candor*, and *humanity*; all which gave him ſuch footing and ground in the hearts and affections of his *Patients*, that at length he is ſtiled by way of eminency (ὁ Ἀγαπητὸς Ἰατρὸς) Luke *the Beloved Phyſitian*, *Col.* 4. 14.

5 In the laſt place, let us take notice of his *Converſion* unto *Chriſtianity*, with the various *Appendixes* of that

that his new *Evangelical Life.*

Happy Providence! Saul is Chriſtned *Paul*; *Luke* the Phyſitian, is by the *Spirit of Adoption*, become S. *Luke* the Evangeliſt: He that cured others, is now in mercy cured himſelf; and of an *Heathen*, made a *Chriſtian*: But it is under debate who was the happy inſtrument in *Gods* hand, of effecting ſo glorious a work.

Some (as *Epiphanius* writes) attribute his *Converſion* immediately unto our *Saviour* himſelf, and affirm, That *Luke* was one of the *Seventy Diſciples* ſent forth to Preach; but it is humbly conceived, *Truth* cannot conſiſt with this conjecture, in as much as it is evident, That either S. *Luke* did not exiſt in our *Saviours* time; or if he did, yet that he never had the happineſs to ſee him in the *Fleſh*, nor ever was he an eye-witneſs un-

to any of his *Miracles*; the which certainly he would have been, had he been one of the *Seventy*. But what need we diſpute this matter any further, ſeeing himſelf hath decided it in the Negative, in his Prologue to *Theophilus*? S. Luk. 1. 1.

Others aſcribe his *Converſion* unto the powerful *Miniſtry* of S. *Peter*, who whileſt Bishop of *Antioch*, had *Luke* for one (ſay they) of his *Catechumens*, which were ſome times adult, as well as young perſons, and inſtructed him in the Fundamentals of the *Chriſtian Faith*. Hence it is that S. *Baſil*, *Orat.* 25. calls *Luke* the *Diſciple or Scholar of* Peter, ὁ δὲ Λυκᾶς (ὁ τοῦ Πέτρου μαθητὴς) τοῦ Πέτρου δημοσίευσι τῷ ἄγνοιαν, &c.

But the third opinion ſeems to be the trueſt, and it is that of *Tertullian*, in his Fourth Book againſt *Marcion*; which *Heretick* endeavored

ed to invalidate the *Gospel* of Saint *Luke*: There our *Author* maintains, That *Luke* was after our *Saviour*, and most of the *Apostles*, *Certè tantò posterior, quantò posterioris Apostoli sectator* Pauli *sine dubio*, &c. Tertul. in Marcion. And in the following words he intitles *Paul* to be *Illuminator Lucæ*, *The Converter of* Luke; for so *Pamelius* interprets that phrase, and seconds it with this reason, *Quòd fidei lumen* Lucæ *insinuerat*, &c. because *Paul* instrumentally had conveyed the light of *Faith*, and sound *Religion*, into the dark and blind understanding of *Luke*, who before was alienated from the Life of God, by reason of that *Cimmerian* darkness, ignorance and spiritual blindness that was in him naturally; but now by the safe convoy of S. *Pauls* Doctrine, he is entred into the marvellous

vellous Liberty of the Children of God. So then you may now behold S. *Luke* as a Tree tranſplanted by *Gods* own hand into a better Soyl; and therefore let us go and ſee what Fruit he brings forth. Is he a barren fruitleſs *Fig-tree?* Verily, no ſuch matter; for, *Plantæ tranſlatio eſt plantæ perfectio*, according to the *Herbaliſts* Maxim. This our new *Convert* is as full of Chriſtian works as of words; do we but narrowly obſerve him, and we ſhall ever find him, *Remis incumbentem*, diligent in the practice of *Religion*: As he profeſſeth *Chriſt*, ſo he lives *Chriſt*. He is not like ſome late *Enthuſiaſts*, who talk much of *Religion*, and have their mouths full of *Divine*, *Seraphick Diſcourſes*; but they are (*vox & præterea nihil*) only an empty ſound, little or nothing of *Works of Charity*, and *true*

Piety

Piety appearing in the whole current of their lives. Such as these are the Trees full of Blossoms without Fruit, that are reserved to cursing. These are *they* who pretend to a newer Light, than is revealed in the *Gospel*; and to a new way of greater *purity* and *sanctity* than ever yet was found out: But in their *lives* and *actions*, are as full of black spots as others. These are *they*, who, as so many *Drones*, in the *Hive* of *Gods Church*, only buz and make a noise, but bring in no *Honey*, nor bring forth any *Fruit meet for repentance*; no ways beautifying and adorning the *Gospel*, which they profess, with holy circumspect lives and conversations. Such as *these* open the mouths of *Turks* and *Pagans* to blaspheme, and scandalize *Christianity* it self.

But,

But, *God be praised*, it is otherwise with our *Evangelist S. Luke*; for no sooner does he know his duty, *but does it*, and adds double diligence *to work out his salvation with fear and trembling*. We no where read that he ever was idle; for whilest an *Heathen* he spent the *Golden Sands* of his fleeting time in doing good to the *Bodies of Men*; and when a *Christian*, he is not come to a *quietus est*; nor does he sue for a *Writ of Ease*, but moving in an higher sphere, doubles his diligence, and spends his precious minutes in doing good, not only to the Bodies, but also to the Souls of Men: So that with the one hand, like the charitable and tender-hearted *Samaritan*, he pours Oyl into the wounds of the distressed *Levites*; and with the other, he applies the Balm of *Gilead*, and many rich *Evangelical*

gelical Salves to the Plague-sores of Mens hearts. He does not vainly boast of his Faith, as the *Gnosticks* of old, saying, *I have Faith*, but demonstrates the same by his good Works; for he well knows, that although good Works are not a sufficient ground for *Confidence*, nor a sure foundation for *Faith*; yet they are certain evidences of it. As S. *Jam.* 2. 18. *I will shew thee my faith by my works.* And S. *Bernard*, *Bona opera sunt spei quædam seminaria, charitatis incentiva, non fiduciæ fundamenta, &c.* Comfort may be increased by good works, though not built upon them; they do manifest an interest in *Christ*, though not merit any. *Clemens Alexandrinus* hath noted well that, χάριτι μὲν οὖν τῶν καλῶν ἔργων, *&c.* *By grace we are saved*, but not without good works; and therefore S. *Luke* does wisely

joyn Faith and Works together; for Works without Faith are of no value, and Faith without Works, is dead being alone, S. *Jam.* 2. 20. He is well adviſed, that happineſs is not intailed upon the knowledge of our *Maſters* will, but on the doing of the ſame. *If ye know theſe things, happy are ye, if ye do them*, S. *Joh.* 13. 17. Herein he directly treads in thoſe bleſſed ſteps, and walks in that narrow *path of holineſs* which his *Saviour* had chalked out for him. And as *Chriſt*, ſo he, was famous for *works of Piety*, and *true Charity*; nay, to raiſe our encomium of him a little higher. This our *Evangeliſt* had by his holy exemplary *life* in his *Chriſtian ſtation*, acquired unto himſelf ſuch renown and honor, as that his fame ecchoed throughout the *Chriſtian World*: Witneſs *Ignatius* in his Epiſtle

unto

unto the *Epheſians*, λυκᾶς, ὃ ὁ ἔπαινος ἐν τῷ Εὐαγγελίῳ, διὰ πασῶν τῶν ἐκκλησιῶν, &c.

Further note we, that S. *Luke* ſpent his time after his *Converſion* chiefly in

1. The Miniſtry.
2. Or in Writing.

1. Firſt in doing the work of an *Evangeliſt*, giving himſelf wholly to the fulfilling that his Miniſtery which he had received. Though by the way we cannot forget his modeſt unwillingneſs at the firſt, to take upon him ſo great, ſo weighty an office, as is the *Miniſterial Function*: Such was his *Chriſtian humility*, and *ſelf-denial*, as that he was hardly perſwaded to put his hand to *Gods* Plough. But yet let none think that this his averſneſs did ſpring from a deſire to live in idleneſs, and to make proviſion for the *fleſh*, *to ful-*

fil the luſts thereof; for he was not ignorant, that the ſloathful ſervant was to be beaten with many ſtripes; but rather impute it unto an holy jealouſie of his own inſufficiency, which, without doubt, was the only obſtacle and *remora* in his way to *holy Orders*. The ſame unwillingneſs we read in *Iſidorus*, to have been in S. *Mark* before his *Ordination*.

Nor ſecondly, may we (without injury to his pious memory) paſs by his unceſſant pains-taking and diligence in the Miniſtery: For after once his clouds of fear were diſſipated, his doubts reſolved, and his ſpirit animated and ſteeled with courage, he enters the *liſt*, he fights the *Lords* Battles (*more Romano*) undauntedly; and overlooking all worldly concerns, as of leſs moment, he makes the Preaching of

of the *Gospel* to be his πῶτ' ἄγων, his chiefest concernment.

And thirdly, most remarkable is his *constancy*. Neither the frowns of *adversity*, nor the smiles of *fortune*, nor any Syrenical charms or allurements of *prosperity*, could ever draw or court him off from his duty. He is not like *Lots* Wife, that he should look back; nor to *Demas*, that he should, through an inordinate love of the World, forsake *Paul*, whose Son he was in the *Faith*. No, though all had forsaken him, yet not *Luke*, for, *Only* Luke *is with me*.

In the Verses antecedent to the *Text*, is laid down the *apostasie* and *back-sliding* of some who professed *Christianity*, and in particular, of *Demas*, who had forsaken *Paul*, being φιλάργυρος μᾶλλον ἢ φιλόθεος, More a lover of Money, than of *God*. And as for *Titus*,

Titus, the neceſsitous affairs of the *Church* had cauſed him to hoiſe Sail, and ſteer his Courſe unto *Dalmatia*: The like Summons had *Creſcens* into *Galatia*, or rather *Gallia*, Κρίσκης ἐν τῇ Γαλλίᾳ, ἤγουν ἐν τῇ Γαλατίᾳ, as *Epiphanius* ſuppoſeth. So that only *Luke* is *Pauls* conſtant aſſociate and companion, forſaking all others, he adheres cloſe to *Paul*, *Omnia poſtponens, Apoſtolum ſemper ſecutus eſt*, ſaith S. *Ambroſe*. And the *Tranſlator* of Saint *Jerome* into *Greek*, affirms, That (Πάσης αὐτὸν τῆς ἀλλοδαπῆς ἀπόλυθον) *Luke* attended *Paul* in all his voyages, until they both ſafely arrived at *Rome*, the then *Metropolis* of the World; and whileſt *Paul* ſojourned at *Rome* (being detained there as a priſoner) it is very probable (as may be gathered out of *Epiphanius*) that S. *Luke* left him there for a while, and travelled with *Creſ-*

cens

ce into *France*, where (our *Author* ſays) he did make his chief reſidence, Ἀρχὴν ἔχει ἐν τῇ Γαλλίᾳ, and there Preached the *Goſpel*: But *Gregory Nazianzen*, allotting unto every *Apoſtle* and *Evangeliſt* his ſeveral and proper *Dioceſs*, gives unto *Luke Achaia*; Ἕτω Πέτρος ἡ Ἰουδαία, Λουκᾶς πρὸς Ἀχαίαν. But theſe things are diſputable, and therefore let us return back to *Rome*, where whileſt S. *Luke* was reſident, he ſpends part of his time in Writing; for being commanded either by *Peter* or *Paul*, or rather (as *Chemnitius* believes) by both, he compiles the Hiſtory of our *Saviour*, which is called *The Goſpel of* Luke; and another Book, intituled, *The Acts of the Holy Apoſtles*. Both he wrote in oppoſition unto thoſe two grand Hereticks and Forgers of *Falſities*, *ſcil.* *Merinthus* and *Cerinthus*;

thus; which latter held *Christ's* Kingdom to be Earthly, and full of carnal pleasures, consisting in (σίτοις, πότοις, γάμοις, ἑορταῖς καὶ θυσίαις) Meats, Drinks, and the like, after the mode of the *Turkish* and *Mahometan* Terrestrial Kingdom; yea, he was so notoriously wicked, as that S. *John* seeing him come into the Bath when he was bathing, hastily ran out, fearing lest he should tempt *Providence*, to cause the Roof to fall down upon him, or the Earth to open and swallow him up, in case he should presume to stay and be in the same place with such an *Heretick* and *Blasphemer*, as then *Cerinthus* was accounted. Against these two (*Cerinthus* and *Merinthus*) it is said, that Saint *Luke* wrote, that so the *Gospel*, in its *purity* and *verity* might be transmitted down to posterity; whereas, had Saint

Saint [illegible] in silence, the *Christian World* would have been imposed upon, and a false *Gospel* ushered in by these *Hereticks*, instead of the true one, as appears by a story S. *Jerome* quotes out of *Tertullian*, in his *Catalogue of Ecclesiastick Writers*, which is too long to be repeated here.

Moreover, it is worth our noting, that, if S. *Luke* had desisted from writing, then many excellent *truths* necessary to be known, would have been concealed, such as *Peters* miraculous Releasment out of Prison, by the assistance of an *Angel*: As also the Generation of *John the Baptist*; the Angels Advent unto the Virgin *Mary*; *Elizabeths* and Saint *Maries* Hymns; the Angels appearing to the Shepherds; the Doxology of the Heavenly Host;

Anna and *Symeons* Teſtimony of Chriſt; the Parable of *Dives* and *Lazarus*; of the Publican *Zacheus*; the Crooked Woman; of the Ten Lepers: As alſo of the Phariſee and Publican going up to pray; and of the unjuſt Judge, who feared neither *God* nor Man. *Et alia multa ſunt quæ inveniri poſſunt à ſolo Lucâ dicta eſſe, &c.* Irenæus *adverſus Hæreſes.* Nor is this the only commendation of S. *Luke*, That he hath thus communicated more to *Poſterity*, than the reſt of the *Evangeliſts*; but alſo we may add one *Flower* more to the *Garland* of his praiſe, to wit, this, That he hath not only done all well, but alſo all ſo excellently, as that (*Res geſtas non narrare, quàm ſuis coloribus depictas omnium oculis præponere videtur*) he hath ſo exactly delineated, and (as it were) to the life painted out the

Hiſtory

History of our Saviour, and the *Acts of the Apostles*; as that (*Apud multos Pictoris nomen obtinuit*) by many he was called *The Painter*. From whence some did phancy, that the *Images* of our *Blessed Saviour*, and of the *Virgin Mary*, were by S. *Luke* first Limned and Painted out; the which two said *Images*, some superstitious persons pretend to have kept unto the days of *Irenæus*.

Hitherto we have beheld this *Bright Planet* running his race thorough the *Christian Orb*, illuminating the dark corners of the *Heathen World* with those *Beams* of *Evangelical Light* which he had borrowed from the great *Luminary* of *Heaven* and *Earth*, even from *Jesus Christ*, the *Fountain of Light*. Hitherto we have seen him shine gloriously, even as the *Sun* in his full *Meridian*.

But now to show [illegible] of all created *Beings*, this shining *Planet* is at length totally eclipsed by the interposition of the Opace, Dark Body of Death. And no wonder; for when a Man hath labored hard all day, and finished his work, it is but reasonable that at night he should go to rest.

And this leads us to speak a word of his Death, which was

1. Timely.
2. Natural.

1. Timely, for when the *Sun* had run his Annual course, Fourscore and four times over his hoary-head (as S. *Jerome* reports) he then, and not before, is mowed down by the impartial Sythe of Death, and as a Sheaf of Corn fully ripened, richly laden, he is carried by the *Harvest-Men* (the *Good Angels*) into *Christs Barn.* 2. Se-

Death was timely in a good old age, ſo it was kindly and natural, not violent. Nothing but the multitude of years (a burden too heavy for *ſpent* and *fainting Nature*) bows down his aged head. He is not carried up to *Heaven* in the *Fiery Chariot* of *Martyrdom*, but rather the old cracked *Veſſel* of his *Body*, ſpringing a *Leak*, ſuffers *Shipwrack*, and is loſt in the midſt of an *Ocean of Humors* incident unto *Old Age*, where as his ever *Bleſſed Soul* (the *Paſſenger* within) ſwims ſafe through the *Waves* and *Billows* of this troubleſome *World*, unto the happy *Land* of *Canaan*, and is lodged in *Abrahams* boſome for evermore.

And what now remains, but that we attend the Corps of this deceaſed *Saint* unto his Grave, which is in *Epheſus*; for there he was buried.

Amen.

Ἀπέθανε ἢ ἐν Ἐφ[illegible]

informs us. But S. *Jerome* makes *Achaia*, and *Isidorus Bythinia*, to be the Stage on which *Death* acted this Tragedy, and cut asunder the *Thred* of his *Life*. Whether this or that opinion be trueſt, we will no longer diſpute, only in this we are aſſured that they all agree, to wit, That S. *Luke* was twice Interred, and had two honorable Funerals: The firſt was immediately after his *Death*; the ſecond was in the time of *Conſtantine*, who in the twentieth year of His Reign, did out of honor to S. *Luke*, take up his *Bones*, together with the *Bones* of the Apoſtle S. *Andrew* and *Timothy*, and cauſed them to be carried (as were *Joſephs* unto *Canaan*, ſo theirs) unto *Conſtantinople*; Ἦγαγον ἐν Κωνσταντινουπόλει, μετὰ τὸ Ἀνδρέου καὶ Τιμοθέου τὰ Ἀποστόλων λείψανα, &c. Where this

...y Interred
then ... then left them to rest
until the last Trumpet shall sound,
and summon all *Flesh* to appear at
Gods Tribunal, where shall be rendred
unto every Man according unto the
works of his own hands.

And now that we may be healed of all our *Spiritual Diseases*, and so live on *Earth*, as that we may hereafter live in *Glory*; and there with S. *Luke*, and the whole *Quire of Heaven*, sing forth to all Eternity, the *Hallelujahs* and *Praises* of our *Creator*; let us devoutly pray in the words of our *Church*, and say,

Almighty God! who calledst S. Luke *the Physitian, whose praise is in the Gospel, to be a Physitian of the Soul; May it please Thee by the wholesome Medicines*

of

of his Doc
of our Souls,
our Lord. Amen.

Gloria Deo.

FINIS